..., Foreign — 1916

# MY CALLING TO AFRICA

**Some Experiences in the South African Mission Fields—Four Members of Class Became Missionaries in Foreign Countries.**

The Christian Reader

By Dr. J. A. Gregg, B.D., President Edward Waters College.

3/30/16.

One of my earliest recollections of ever having heard of Africa, is a visit that was made to our home by a returned missionary, a Rev. Mr. Richardson, of the Baptist Church. I must have been a boy of perhaps six years, but I shall never forget the visit nor the inspiration that was awakened in my breast. My father, one of the best men I ever knew, was a deacon in the Baptist Church, while my mother, who has always been my great inspiration, was a member of the Methodist family.

My father and his guest were out in the back yard discussing Africa, and I followed after them, drinking in every word the Rev. Richardson was saying concerning that country, England, the ocean, etc. Once, when that good man turned to me, after relating some incident, and saw how my very soul was absorbing his recital, he broke off abruptly and, placing his hand on my head, said to my father: "Brother Gregg, this boy will one day be a preacher, and will possibly make a great man." Then and there I determined to make his words come true if possible, and am still striving toward that end.

I think that the "Wanderlust" got into me then, and has never left me. It drove me to make long hunts up the river and over the hills about my little Kansas home town. Once, when I was about twelve years old, I got a number of boys to walk to Reece, Kans., ten miles away, just to see something of the world. Every little excursion would carry me somewhat further, always that I might see more and satisfy my dreams for travel. Someone has said: "Man's aspirations are the prophesies of his abilities," and it must be true, for that aspiration to see much of the world has led me about until I have seen something of three continents, been on three oceans and visited thirty-four of our own States.

Another traveler, the Rev. Mr. Bateman, came to our home later, and my ambition to travel, which had never abated, was fired again. He had just returned from Hawaii and as he talked to me my mind turned again to Africa. During the next few years, my studies in school seemed to absorb me, but even then, hidden away in the soul of my subconsciousness the desire remained. I was in the Freshman Year at the Kansas State University when the Spanish-American war broke out, and when Kansas called for volunteers, I was among the first to enlist. We served our country ten months during the war, performing garrison duty on the island of Cuba. On my return to the States, a new minister had been sent to St. Luke A. M. E. Church at Lawrence, Kans. He was full of Africa, and being his Sunday School Superintendent as well as a member of his choir, I got to hear much of his hopes and desires to go to the Fatherland.

When the General Conference of 1900 closed at Columbus, O., and we knew that Dr. Levi Jenkins Coppin had been elevated to the Bench of Bishops, and assigned as the first resident Bishop of South Africa, my friend and pastor, the Rev. A. Henry Attaway, said: "John, our opportunity has come, and we shall go to Africa."

Several letters passed between the good Bishop and ourselves. There were three of us who were students in the university to whom Dr. Attaway talked and painted the glories of working for our brethren in far-off Africa, and we wanted to start right away, before finishing school, but for our best good we had to wait. Bishop Coppin and the Missionary Department could not send us all, so one must go ahead with him and he would send for the others later. Two of the young men finally saw Africa—one a young man whom I shall mention later, and myself.

During my Junior and Senior Years in Kansas University, I was in correspondence with Bishop Coppin and Dr. Attaway, who had gone on to Africa and were writing for me to come. At one time I very nearly stopped school, and possibly would have done so but for my dear mother, who has always been my good angel in matters pertaining to my education. She begged me to remain in school until I could finish my course and receive my degree, and for her importunity my heart is filled with praise to-day. Indeed all of my friends and loved ones urged me to complete my university course—my father, my brother, who was then and is now the head of the Department of Mathematics at Western University, and my wife's people. The wisdom of that course I now see.

Somehow a missionary feeling seemed to have gotten into the student body at Kansas University, and especially during my Senior Year. A number of us were talking of doing that kind of work. At my table in the botanical laboratory and directly across from me, sat a young lady who was preparing to go to China. How we would discuss our hopes and aspirations, getting them mixed up with medullary rays, cross-sections and microscopic mountings. Every morning the other students would ask us if we had sailed yet. The class prophet at Commencement time prophesied foreign travel for several of us, and out of that number, one went to China, one to Korea, one to Japan and I to Africa.

I mentioned another young man who talked considerably with Dr. Attaway and myself of going to Africa. He was the late Prof. T. R. McWilliams, a graduate of Kansas University, who taught one year at New Orleans University, and then with his wife went to the M. E. School in Liberia. While there a little one came to their home but was soon sacrificed to the rigors of that climate. Mrs. McWilliams later became ill with the African fever, and in order to try to save her life, her husband sent her back to America for medical attention, having left him well and hearty in far-off Africa. Imagine the poor woman's surprise and heartache on arriving at New York, to hear that her husband was dead and buried. With a sad heart the young woman went back to her home in Mississippi, broken in soul and body. The thought that her husband and baby were both gone and buried in the Fatherland, killed the spirit within her and she soon followed them.

I shall never forget how happily they fared forth, full of aspirations, hopes and desires to do service for our less fortunate brothers in Africa. What plans they built, what ambitions they had, and all to be unrealized. But were they unrealized?

"Sometimes I think the things we see,
Are shadows of the things that be:
That what we plan we build.
That every dream we thought was lost,
That every hope we thought was crossed,
In heaven will be fulfilled."

But that was their sad ending. Three of them sacrificed to the missionary cause. "Verily they shall have their reward."

Missions, Foreign—1916

# A QUADRENNIUM IN AFRICA

South Western Christian Advocate 6/11/16

### Bishop Hartzell's Report

This is my fifth and last quadrennial report as an effective missionary bishop for Africa. I will be seventy-four years of age June 1, immediately following the adjournment of this General Conference. By the law fixing the age limit for episcopal service, I will then have been placed on the list of retired missionary bishops. My prayer for twenty years of service in Africa has been answered, and my judgment heartily approves the law of the Church enacted for years ago for the retirement of our Bishops.

God has been wonderfully good to me. The Church has honored me far beyond my expectations or worthiness. My mistakes have been many and failures frequent. I have been a Methodist preacher for fifty-four years. Twenty-five years were given to our Southern States, as pastor, district superintendent, editor and corresponding secretary, in educational work; and now twenty years of administrative service in Africa are finished. My travels in official journeys during forty-five years in America, Europe, Africa, and on the seas, foot up over one million miles, equal to over forty times around the globe. The methods of travel, by water, have varied from the greatest ocean liners to native canoes; and on land from the finest railway trains to hammocks slung on natives' shoulders, or ox-back, or on foot. I have not been in an accident of any kind or suffered the slightest physical injury while traveling these forty-five years. To me there are no clouds of anxiety for the future.

#### Our Mission Fields in Africa.

The Methodist Episcopal Church now has six mission fields in Africa. Although widely separated, every one of them can be reached by steamship or railway more easily than Asbury could visit his line of conferences on horseback from Western Kentucky to New England.

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These six great fields are organized into one annual and four mission conferences and one mission. They are under the flags of five different nations—Great Britain, France, Portugal, Belgium and Liberia. The policy of establishing personal relations with the rulers of European nations represented by these flags has been pursued with very gratifying results. In an important crisis the foreign minister in one European capital wrote our American minister that "any missions under their flag, in Africa, with which Bishop Hartzell was connected, need have no fear of trouble."

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We have had no trouble, and recently the governments of both Algeria and Tunisia have recognized our church as a legal body, which permits us to hold property with legal title for mission purposes. These are very great concessions, and we are the first foreign religious body to be thus recognized.

#### Episcopal Supervision of Africa

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My recommendations are:

First: That North Africa be united with oSuthern Europe, forming an episcopal residential area, the general superintendent residing,probably, in Rome.

Second: That the mission fields in central, southern, eastern and western Africa be administered by two missionary bishops, the one a colored man living in Liberia, and the other a white man, residing, probably in Rhodesia.

As to north Africa, it is separate and distinct as a mission field, as far as Africa is concerned, while geographically, commercially, racially, and politically it is closely related to Southern Europe, and divided from it only by the Mediterranean Sea. The three states, or provinces, of Oran, Algeria, and Constantine, with a Mediterranean coast line of more than a thousand miles, are integral parts of the French Republic. There are already hundreds of thousands of people in North Africa from Southern Europe, chiefly Spanish, French and Italian, and that tide of migration will continue. The Mediterranean basin would form an ideal Episcopal residential area, and secure as far as practicable, continuity of administration under a General Superintendent.

The Missionary Episcopacy has demonstrated its efficiency beyond all cavil. Twenty-eight years in Southern Asia, notably India, beginning with Bishop Thoburn, have given a marvelous development with a network of efficient Conferences and methods insuring triumphant success in the future.

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#### Shall Restrictive Rule Apply?

There are three reasons why it would seem wise that our Colored Episcopal Superintendence should continue in Liberia and adjacent parts.

One reason is that it demonstrates the honest purpose of the Methodist Episcopal Church to disregard race or color among her constituency. The second reason has to do with Africa herself. It is difficult for the Church in America to realize that racial distinctions, especially on account of color in Africa, except under rare conditions and to a limited extent, are as acute and positive and even more difficult to adjust than in America. When organizing the work in North Africa I was asked on the field whether, if I should retire, a Colored Bishop would take charge. My reply was that under such a contingency a General Superintendent would be given charge of the work in North Africa. In some sections where the native population greatly outnumbers the whites, the foreign missionary must be white and approved by the government. On the other hand, there are sections where a Colored Bishop can supervise and as the true spirit of our Lord prevails, these areas will widen, and let us believe that in the future the followers of Christ can stand with the followers of Mohammed, in disregarding th distinctions on account of race or color in their worship.

The third reason why the Colored supervision in Africa should not be superseded has to do with the Church in the United States. The question of our racial Episcopacy is here to be settled without delay. Bishops all selected from one race and speaking the same language cannot meet the full demands of efficient administration among peoples on all continents and of different races and languages. The proposed plan for Bishops for Races and Languages, in spite of unusual handicaps, has been defeated by a very small margin by the recent vote of our ministry and laymen. This indicates that the Church as a whole understands the folly of saying to our racial leaders, "Wait until the man comes who can command votes enough for a General Superintendent," when we all know that no Negro or Chinaman or Indian can be elected, be he ever so well qualified, because it is impracticable for him to fulfill the duties of that office everywhere. When the law was changed to provide for Missionary Bishops, if the word "foreign" had been omitted, the way would have been opened for the election, as needed, of that type of Bishops anywhere in the Methodist world. Perhaps it might be well to remove that word.

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#### Visits of General Superintendents

The official visits of Bishops Burt, Wilson and Anderson during the past twelve years have been of great value to our mission fields in Africa, and have been important factors in leading the Church at home into larger intelligence and interest in the work and its problems on that continent.

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#### Africa Involved in the War

Our cause in North Africa suffered an irreparable loss in the death of our German brother, Lieutenant Doctor Frederic Roesch, a young man of exceptional brilliancy in intellect and of great promise as to future usefulness. He was wounded early in the struggle while commanding a company and in a few days died in the full assurance of the faith. Dr. William E. Lowther and wife were compelled to leave North Africa, and Mr. and Mrs. Klebsattel were obliged to leave Angola on account of war conditions. In our European be Thy will." He was restored to health and continued his work. That sublime faith has not been exceptional. Some have had larger responsibili-

Chicago Standard 6/24/16

### FINE SCHOOL IN AFRICA.

Lagos, West Africa, June 23.—The C. M. S. Grammar School at Abeokuta is a much better school than the one here. It is situated on a fine site and should be a healthy locality. The school is under the principalship of a native; the Rev. Michael Cole, has some 100 pupils from different parts of the Hinterland and some from Lagos, most of whom are boarders. The school is doing fine and the parents of the students are much encouraged over the progress of their children.

## SOUTHERN METHODISTS TO WORK IN THE CONGO

Conservator

Asheville, N. C., August 18.—Five missionaries for Congo, Central Africa, were consecrated today at the triennial conference of the laymen's missionary movement, Methodist Episcopal Church, South, in session at Lake Junaluska. They are E. B. Stilz, Nashville; Dr. Hugh G. White, Texas; Rev. T. L. Reeve, Georgia; Rev. H. P. Anker, Illinois, and Miss Ethel Mills, Virginia. Ordination services were conducted by Bishop James Atkins, of Waynesville. 8-7-16

Addresses were delivered by Dr. Harvey Reeves, of Chicago; Dr. W. E. Geil, John R. Pepper of Memphis, Dr. F. C. Gordon, New York; Dr. James Cannon, superintendent of the Southern Methodist assembly project, and Bishop Atkins.

## DR. C. H. PARRISH

### IS EXPECTED TO SAIL FOR MONROVIA, LIBERIA.

Conservator

Arrangements have been partially completed for the sailing of Dr. C. H. Parrish and Rev. L. G. Jordan for Monrovia, Liberia, and other points in Africa. These two well known gentlemen are expected to sail about January 6, 1917. They are going as representatives of The National Baptist Convention to inspect the Missionary Stations supported by the Baptists of this country. They will go by the way of Liverpool and then to Liberia. Dr. Parrish has traveled extensively. Last year he visited Jamaica. He has received the honorary degree of F. R. G. S. conferred by the great English Society.

ties than others, but among all, leaders and those in the rank and file, I have many times learned new lessons in heart consecration to my work.

I want also to put on record a word of testimony as to native black Africans. They have brought down through the centuries, we know not how many elements of character which insure to them a high place in the future advance of the world.

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### Report Shows Advance

This report should give a few illustrations of the advancing work, in spite of inadequate resources in missionaries and finance.

Bishop Scott will speak in his report of Liberia, our oldest and in many respects very difficult field.

In North Africa a manifest Providence has led since 1907, nine years ago, when at the World Sunday School Convention in Rome a large number of the delegates, irrespective of Church affiliations, urged that the Methodist Episcopal Church should enter that section of the Continent. They showed their faith by placing in my hands a subscription of $50,000. That great field extends from Egypt, west of the Atlantic. It has a population of 15,000,000 Mohammedans. Migrations from Southern Europe already number nearly 1,000,000. There are four great cities—Oran, Algiers, Constantine and Tunic, and the natural resources are wonderful.

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### Great Progress Reported

At Madeira Islands our work among the Portuguese goes steadily on under Brothers Smart, Ninde and Duarte.

In Angola the leadership of Brothers Shields, Withey, Dodson, Kipp and others, there is progress. A $9,000 church for our large native congregation at Loanda is nearing completion; natives are building good churches and school houses for themselves; good buildings are being erected for the Mission Press three hundred miles in the interior; our schools are full and the spirit of evangelism is abroad.

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In Portuguese East Africa, the first session of a new Mission Conference has been held. Here churches bulletin boards name those of our people who are in the army and report casualties. Many thousands of native blacks, many from our own fields, are fighting under different flags or are employed in various types of army service.

The outcome of the world war may mean momentous changes to Africa, both political and religious. Should the military power of Turkey, the head of the Moslem world, be permanently restored and upheld by powerful and victorious allies in Europe, Mohammedan Africa, with its fifty-nine millions of followers, awakened and united and aggressive, may present a momentous menace to all that Christianity means in the northern half of the continent, as it did centuries ago, when the Church of Christ met overwhelming and appalling disaster.

### Financial Resources

The question of financial resources in the inauguration and carrying forward of the work for the past twenty years in Africa has been most perplexing and serious. The first annual appropriation was only a few thousand dollars. My greatest trials on the field have not been weariness from heat or travel, or exhaustion from fevers, or other physical conditions; but they came when, in the presence, over and over again, of rare opportunities to do something that God wanted to have begun right away, I was helpless for lack of a few hundred dollars. The Board of Foreign Missions has done its best in the presence of demands from greater and more prosperous missions, either of which could use to advantage its entire income.

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### Some Comparative Statistics

If we compare the statistics of twenty years ago with those of today, we have the following encouraging showing:

Instead of 12 foreign missionaries, we have 95; native preachers and teachers have increased in number from 95 to over 400; the Church membership has grown from about 4,000 to over 17,000, with multitudes of adherents; instead of 49 Sunday Schools with about 3,000 enrolled, we have 271 Sunday Schools with 14,709 officers and scholars; from one Seminary and a few primary schools the educational work has grown until the enrollment in various schools is over 10,000, including several Boys' and Girls' Training Schools, in some of which are taught farming and ordinary trades; in Rhodesia, Dr. Samuel Gurney, and in Portuguese East Africa, Dr. Stauffacher, are doing high grade medical service, while dispensary work in treating ordinary bodily ills is done at all our principal stations in every Conference and Mission. At Inhambane alone there were 10,500 treatments in 18 months. The Church property has grown in lands, buildings and equipment and printing centers, so that the valuation has risen from $75,000 to over $500,000, or half a million, i. e., an increase of nearly sevenfold. On all this property there are no debts except $4,000 on a $20,000 church in Rhodesia, and $8,000 on a $20,000 property which provides homes for our missionaries, a chapel for worship, school rooms, and a Sailors' Rest, in the city of Funchal, Madeira Islands.

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### Five Great Units

Our Board of Foreign Missions has divided its world field in five great units—Eastern Asia, Southern Asia, Latin-America, Europe and Africa —demonstrating that our work on the last named continent has so advanced in success and administrative importance as to place it side by side with the other four great sections of our foreign fields as a distinct missionary continental unit, with Conferences and Missions facing problems of their own, problems of the largest import.

I want to bear testimony to the heroism and faithfulness of the men and women missionaries who have gone to Africa the past twenty years. One of them after years of service in Liberia when smitten with serious illness kneeled with his wife in their private room, and uttered this prayer: "O Lord, white men and women have come to this land and died for this people and we are here to renew our consecration to die for America if it under the leadership of Brothers Terril, Keys, Stauffacher, Persson and Pointer, and others, a remarkable development is going forward.

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Each station has its buildings and schools and gardens. The native pastor-teachers, here as in all our stations in Africa, abstain from the use of native or European intoxicants and do not use tobacco in any form.

In Rhodesia also there is a new Mission Conference. This body and the last one named are the results of dividing the East Central Africa Conference. In Rhodesia we have our largest landed estates. Three Mission farm centers aggregate ten thousand, and we have conditional titles to locate several thousand more. Our large group of native teachers and out-stations in Rhodesia are among the best.

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### Two Missions to Blend

In January, 1915, I was permitted to organize in Central Africa, under the Belgian flag and in a region made sacred by the travels and death of Livingstone. It is also a region of great importance as the center of vast copper mines, already reached by the Cape-to-Cairo railroad on its way northward to the Mediterranean. Large mining interests with European towns have already begun. The future native population will be great in numbers made up of Mohammedan and barbaric races.

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Four hundred miles farther north, Bishop Lambert of the Methodist Episcopal Church, South, is organizing a Mission on similar lines. As his Mission goes northward and ours southward, they will meet and blend, let us hope, in the future as a united Methodist Mission unit in the heart of Africa, and represent let us also hope an united American Methodism in which there will be neither sectional or racial divisions in territory name.

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### Has Faith in Africa

I have faith that Africa will be redeem organized forces of God's Church are a never before while the faith, vision and me of Christian leadership, are being focal for world-wide triumph, and Africa, last to reached, may be first in redemption.

Missions, Foreign — 1916

# Educational Methods in Native Africa

Southwestern Christian Advocate 6/29/16.

By Mrs. Louise Shields

There is an amusing incident related by Amanda Smith in her experiences as a missionary in Liberia. In attempting to gather the little children together for a day school, she made a chart of a few of the letters of the alphabet and hung it upon a tree. Needing a pointer, she picked up a stick and, approaching the chart to teach, was surprised to see all her children running away pell-mell. They knew nothing about the use of the pointer, but believed that the stick meant a beating.

A stick is put into children's hands here almost as soon as they can crawl and they are taught to beat instead of to pat. The mother is pleased when her babe learns to slap her and bite her, and she continues the battle for her sake. This means no disrespect. He is learning to be a warrior, is learning to be brave. At times I have been bitten hard by these warlike little ones because they misunderstood my European ways. But no child ever attempted to bite me a second time. My reception of his act was so different from that of his parents that he didn't care to continue the battle.

Fear often prevents a ready response to our efforts to carry on school work among these children. In one village it took three years to persuade the people to let their children come to school. "No," said they, "our children must not learn the white man's art. If they know such things, they will be taken for soldiers by the government."

Again, superstition holds the children back. If a boy or girl who comes to school gets sick or dies, the whole school breaks up. "Is not that proof enough that our gods are angry?" the parents ask. Then the missionary must win the children back again.

Children belonging to a raw heathen tribe often tax the ingenuity of the missionary who wants to coax them to school. The white baby often proves a strong attraction. The organ is another. Children learn the hymns, and for the first time are taught to pray. Then come the A B C lessons. When these little ones first see a book, how meaningless it is to them! Their eyes must be taught to read pictures, too, because they cannot understand even these.

Against heavy odds, the missionary teacher goes on, day after day, encouraged by the promise,—"Be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as you know that your labor is not in vain in the Lord."

When chiefs and their people ask us to open schools among them and to send them teachers, we rejoice, for it indicates a forward step. These native leaders have seen the work of our mission, and are convinced of its worth. At first, however, they do not regard the school as important enough to require the child's regular attendance. When clearing roads, chasing monkeys, building or grassing mud huts, the parents are inclined to keep their little ones at home. But we never rest till we make it clear that these tasks can be cared for outside of school hours.

Very interesting are the schools under native teachers in villages where the people have become Christians. Often lacking the proper supplies, pupils have to write their lessons on fresh banana leaves with a whittled stick to take the place of pen and holder, and the juice of a wild tomato plant for ink. Banana leaves shrivel up in a day and the lessons cannot be preserved unless they are constantly rewritten.

A bench serves as both seat and table When the pupils write their lessons they kneel on the ground and use the bench for a desk.

In some parts of Angola not a single woman can read. This makes it necessary to put both boys' and girls' schools under the care of Christian young men.

African parents often hesitate about sending their girls to school. Many become wives at fourteen, and while still very young they must learn from their mothers how to do the hard field labor. Girls love to sew, but this work in many parts of Angola is almost entirely done by the men. The little girls' school days are very limited. Large numbers of them, however, learn to pray, to say the catechism, and to recite portions of Scripture, as well as to sing. Some stay long enough to be able to read well, and to sew.

Contrast with these primitive classes an advanced school. I could tell you of one that has sent 60 pupils to take government examinations, the majority being Africans.

Our work in this part of Angola is chiefly among the natives (black and mulattos), but white pupils are not refused. As a rule, we only refuse children because we lack room and teachers.

The Portuguese people in Loanda have helped to make these colored folks see the importance of having their children educated. The municipal schools, though free to all regardless of race and color, are filled with white and mulatto children. Little encouragement is given to the blacks in the way of education. Compulsory education is unknown.

In our mission public schools we furnish the pupils neither homes, food nor clothes. Most of the children are able to provide their own books.

I often think that a Tuskegee Institute would be the greatest kind of a blessing to these needy children in Angola.

## HOW THE BLACK MAN TEACHES PATIENCE

"Some folks think the native African is the poorest material on earth to make a real man out of," writes Rev. Ray B. Kipp, Superintendent of Malange District, West Africa. "Let such read the following story:"

"At the time of his conversation, six years ago, one of our workers had two wives. Neither would accept the Gospel. He put away one, knowing that as a Christian he was bound to do so. Soon the Quessua Church sent him out to start work near the Kwango, some hundred and fifty miles away.

"From the very start of his new life he had to bear all sorts of insults from his wife. Often she would make him go hungry. But contrary to precedent or principle of his land and people, he has kept sweet and patient under most exasperating taunts from his wife. After five years of prayerful waiting he had his reward in her sincere conversion.

"I have known that man to tramp 150 miles and back to look after the new disciples at his distant station. Even then he was growing blind; and is now entirely so. Guided by a small nephew, he cheerfully goes about, saying 'The duller my physical sight, the keener has grown my spiritual vision.' It is such facts as these that make the missionaries thank God and take courage."

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Philadelphia

1916

**One of the Penalties of ...**

From The Atlanta Constitution.

The migration of negroes from Georgia to States North and East, and particularly from the southwestern section of the State, where the extent of it has been greatest, has led to a well-advised concerted movement to check it for imperative industrial reasons.

Loss of much of the State's best labor is one of the prices Georgia is paying for unchecked mob activity against negroes often charged only with ordinary crime. Current dispatches from Albany, Ga., in the centre of the section apparently most affected, and where efforts are being made to stop the exodus by spreading correct information among the negroes, say:

The heaviest migration of negroes has been from those counties in which there have been the worst outbreaks against negroes. It is developed by investigation that where there have been lynchings, the negroes have been most eager to believe what the emigration agents have told them of plots for the removal or extermination of the race. Comparatively few negroes have left Dougherty county, which is considered significant in view of the fact that this is one of the counties in southwest Georgia in which a lynching has never occurred.

These statements are most significant. Mob law such as we have known in Georgia has furnished emigration agents with all the leverage they want; it is a foundation upon which it is easy to build with a well-concerted lie or two, and they have not been slow to take advantage of it.

This loss of her best labor is another penalty Georgia is paying for her indifference and inactivity in suppressing mob law. It is one of many, but a serious one. In fact, so serious is it that the General Assembly has several times legislated against emigration agents and put heavy license taxes upon them.

# THE FOUNDATION

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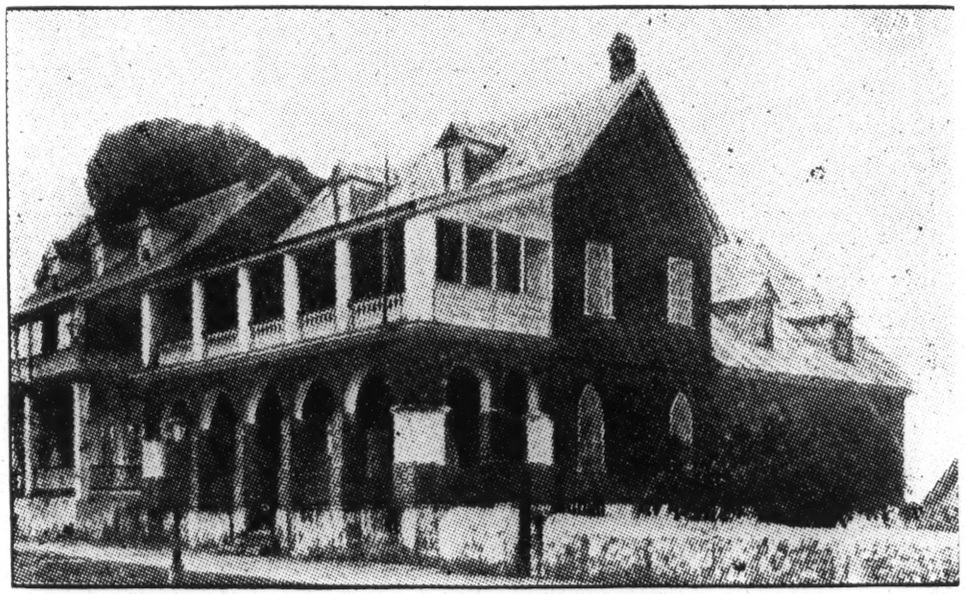
MR. HOWARD.

President of Liberia.



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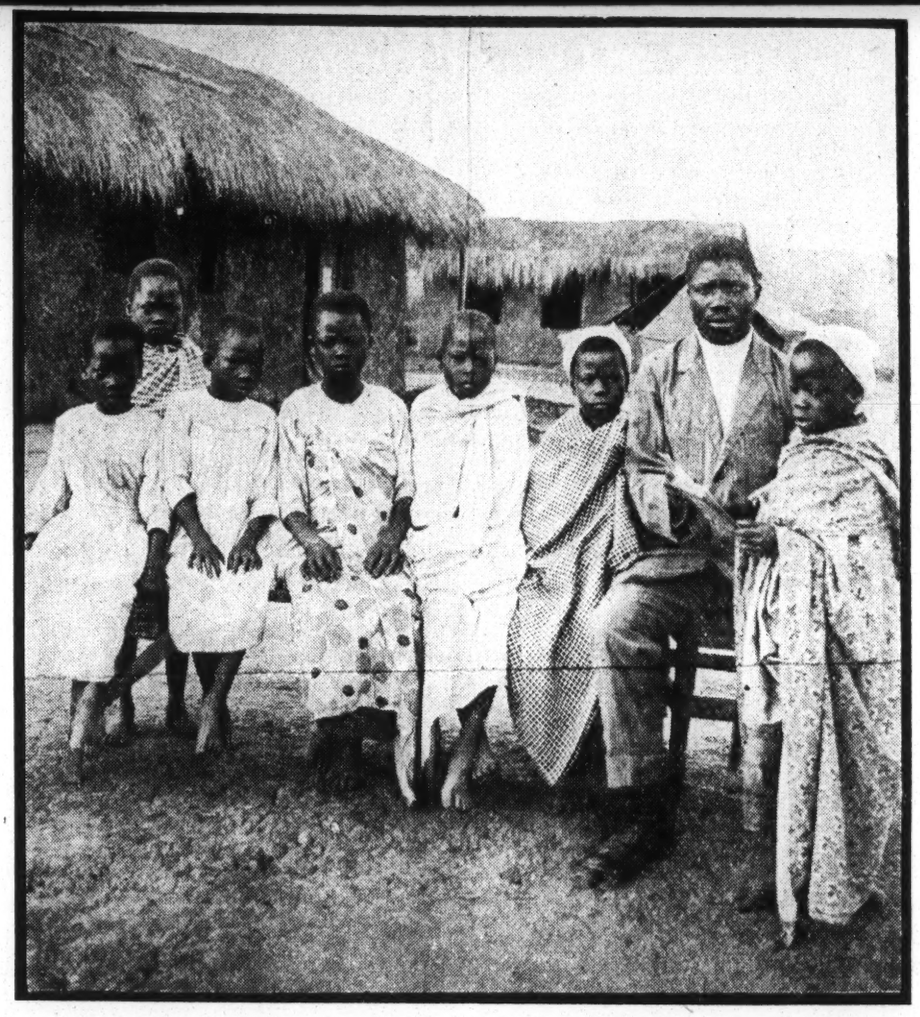


**Class in a Girls' School Taught by a Christian Man. He has one book that is used by seven girls. What a joy 't would be if each pupil had a book for herself!**

Missions, Foreign - 1916

# NATIVE PASTOR--TEACHERS IN AFRICA

3-30-16

Sent South Western Christian Advocate

By Bishop J. C. Bishop Hartzell

WIVES OF PASTOR-TEACHERS, RHODESIA

I send two photographs, the one showing a group of our Native Pastor-Teachers in Rhodesia, South Africa, and the other the wives of Pastor-Teachers. Nearly all the men are married, and these with a good many others have charge of Native Stations in Rhodesia. With only one exception I believe, these people were all in barbaric heathenism fifteen years ago. They have all been trained in our schools and have charge of stations scattered over a large territory. The chiefs give us lands and build homes for the teachers and their wives. These lands are large enough to have gardens, and the teachers are trained how to raise vegetables, etc., at our Central Station at Old Umtali. The native people help to build a schoolhouse, which at first is used as a church. They also build where necessary houses for boys and girls to live in, one for each. These buildings are built of native materials and are comfortable, and sometimes last for several years. By that time the congregation is strong enough to build better buildings and in some places build brick buildings, burning the brick themselves, having been taught how, at Old Umtali. These native stations are grouped in large circuits under the district superintendent, who is a missionary. Every station has a school, numbering from twenty-five to two hundred or more. There is family worship every morning at sunrise, where a chapter in the New Testament is read and explained by the teacher. Often many natives who are not Christians come to these services. There is also a well organized Sunday School and public services. Evangelistic tours are made among neighboring villages. The boys and girls do the work in the gardens, and the teacher's wife instructs the native women how to have better and cleaner homes, and the duties and responsibilities of motherhood. Every teacher and wife is a total abstainer from all intoxicating drinks.

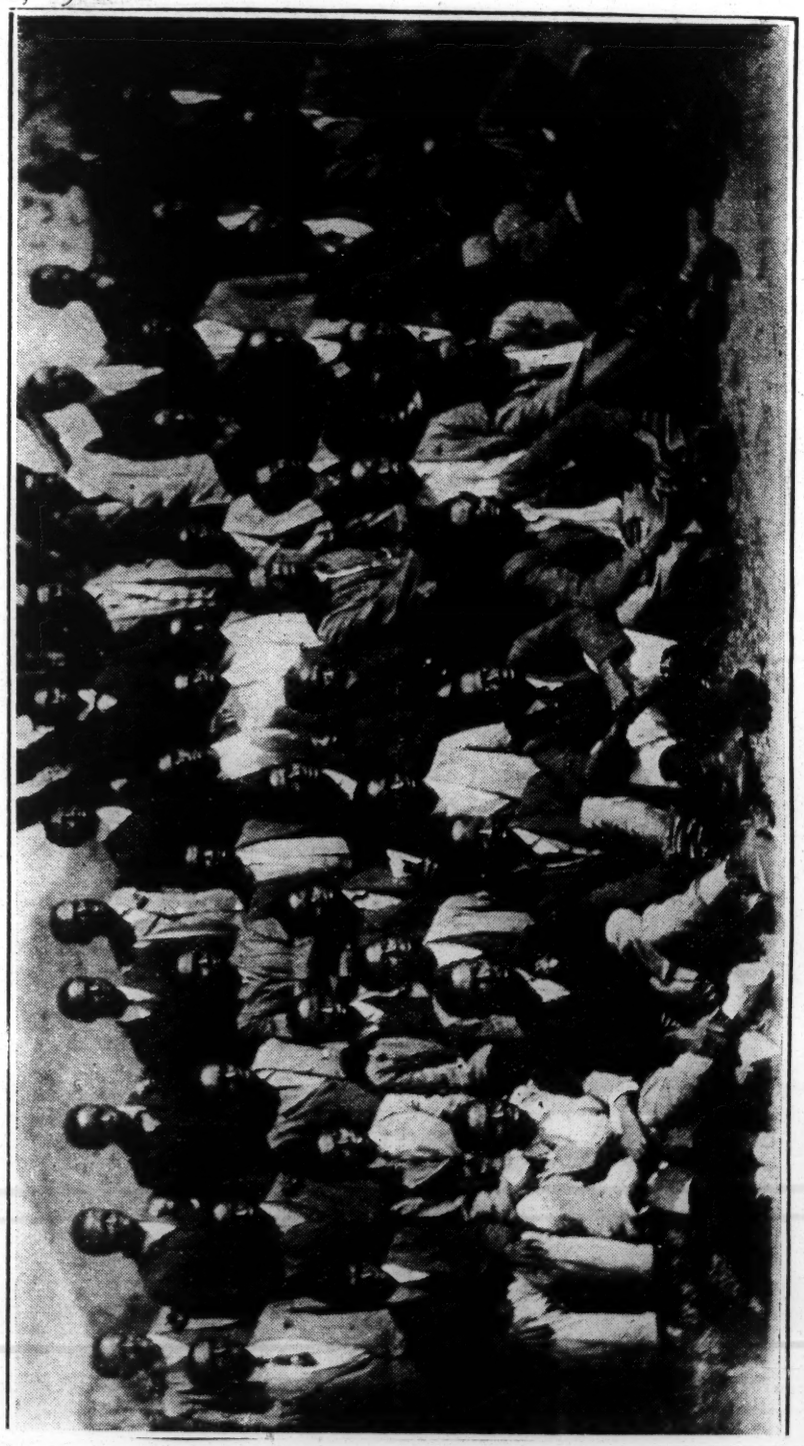
A visit to one of these native centers is a revelation of what Christian missionary work along up-to-date lines can accomplish. We have over two hundred such stations under the charge of pastor-teachers, who have been trained and put to work the past fifteen years. This does not include the work in Liberia. These young men have all been trained not only to read and write, keep their reports, expound the new Testament Scriptures, which they often do with fine effect, basing the interpretation on their personal experiences. Not all succeed, but the places of those who fail are filled up and the work goes on increasing year by year.

These men and women thus prepared moderately as to education, but established in moral character and trained as to methods, are the answers to the question "how to reach the great multitudes of barbaric black natives in Africa." Every race must have its own ministry from its own people, and here is demonstrated how to begin in vast unoccupied fields. Missionaries from abroad must pioneer the way and hold connection with the home church, and multiply resources by which schools, and printing outfits, and medical dispensaries, industrial training and methods of social service can be multiplied.

January 1, 1916.

## "FIVE MILLON WITHIN TWO YEARS"

Arle Ayres Brown



NATIVE PASTOR-TEACHERS, RHODESIA

## A NEW DAY FOR AFRICA

Christian Advocate

Africa has been long-suffering in waiting for its turn in the program of the Church for world-wide evangelization. The reason for this we need not discuss at this time. But be it said with great satisfaction that this open sore is to be healed by the power of the Gospel, which is the salvation of every man.

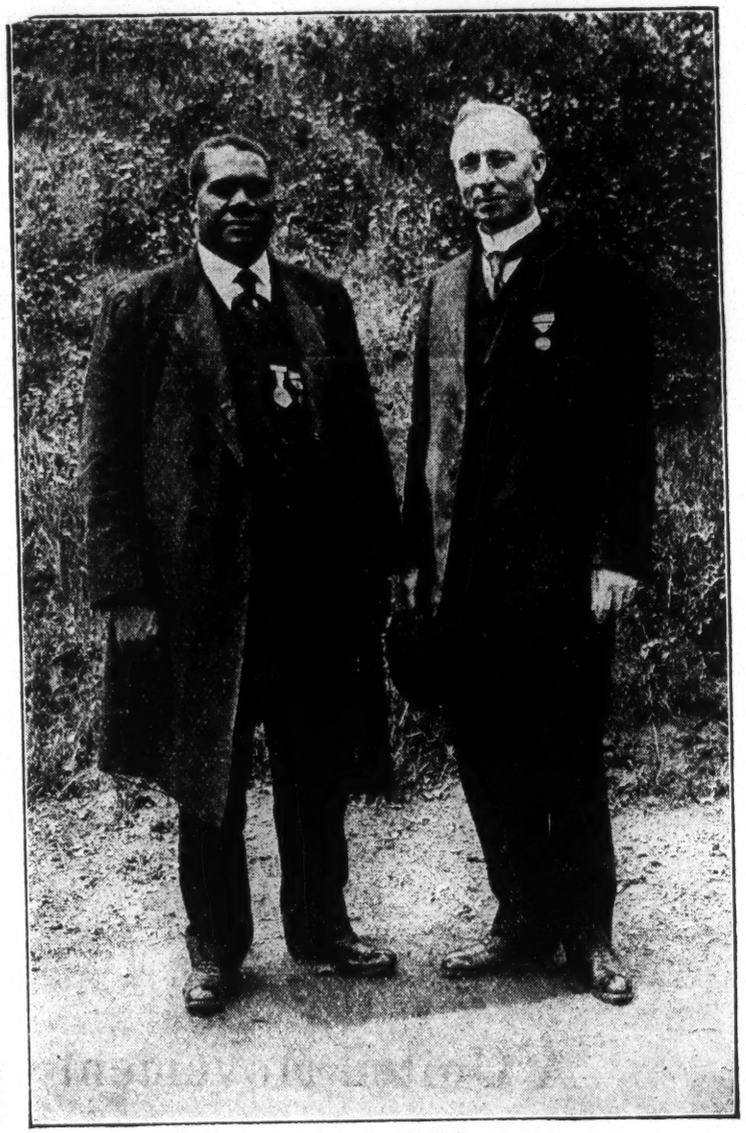
The General Conference of the Methodist Episcopal Church in its last session took Africa more upon its heart and is pledged anew to this missionary field which was the scene of our first missionary endeavor. This prophecy of a new day for Africa is based somewhat upon the episcopal administration which the Church is to give this continent. First of all, Northern Africa is to be connected with Southern Europe and administered by a General Superintendent. This is significant in itself. An approach to Africa from the north ultimately means the heart of Africa. But then the Church elected two of its most representative men and clothed them with the authority of the Missionary Episcopacy and they will be sent forth to the Continent of Africa as messengers of life.

The elevation of Alexander Priestly Camphor to the episcopacy is a romantic story, one which we hope to give in detail some time soon from one who has been intimately acquainted with Bishop Camphor for years. But it would appear that Bishop Camphor was providentially called to this work. Schooled in the best institutions of the country, New Orleans University, Gammon Theological Seminary, Columbia and the University of Chicago, a pastor and educator in this country of high acceptability, an efficient missionary in Liberia for more than ten years, he is well trained for the work. He is to be accompanied by his wife, who equals, if she does not excel, the Bishop in his passion Africa, and while her training has been a little varied from that of her husband, she will be none the less effective. Bishop Camphor has already put out two interesting volumes, the outgrowth of his experiences in Africa. With a strong physique, fine mental training, and a heart interest in Africa, Bishop Camphor will no doubt help to usher in a new day for the dark continent.

Bishop Camphor's colleague is Bishop Eben S. Johnson, undoubtedly one of the best picked men of the great General Conference held at Saratoga; a man who had the full confidence of the Conference; cleared brained, of fine character, and a wonderful man in exactness of speech; truly one of the great men of Methodism. When it was learned that he would accept the episcopacy to Africa many were surprised, but none would have been surprised if they could have heard the story of the man's life as he told it one evening at a dinner given in the honor of the workers in Africa. From Bishop Johnson we have every reason to expect that he will give us great leadership on the Continent of Africa.

The new day for Africa is not predicated merely upon what we have stated in the above, but more largely upon the heroic work that has already been done, and in reciting briefly this history we cannot forget Melville B. Cox, Bishops Burns and Roberts, Bishop Taylor, that flaming torch, Bishop Hartzell and Bishop Scott.

It was Bishop Hartzell who focused the eye of the Church upon the Continent of Africa. He was the one Christian statesman in the Church who saw twenty years ago the possibilities of the Continent of Africa, and how marvelous God had led him. On his consecration to the Missionary Episcopacy he asked God for twenty years, and twenty years he has had. Enriched by the sacrificial years, and it must be kept in mind that these years have not been without fruitage. The membership in Liberia has been wonderfully increased and the effort toward self-support in that raw country has been most gratifying. Churches have been built, new missions established and Bishop Scott and his co-workers need not be ashamed of the record of the past three quadrenniums. Bishop Scott cannot divorce himself from the interests of Africa if he wanted to, but he does not so desire. He will be a most influential factor in linking Africa in America with Africa beyond the sea. He will inform and arouse our people in this country to the support of Africa such as we have never had. With Bishop Hartzell and Bishop Scott in America to keep the home base alive to every interest of the far-away field, and with Bishop Camphor and Bishop Johnson actively engaged in the work on the outposts of Africa, who dares to say that Africa is not to have a new day? May God grant that in this new day Africa may be baptized with the power of His grace and be brought safely into the fold of Him who in his infancy Africa sheltered.



**BISHOP ALEXANDER P. CAMPHOR AND BISHOP EBEN S. JOHNSON, THE NEW LEADERS OF THE METHODIST MISSIONARY ENTERPRISES IN AFRICA**

experience of these years and with a heart literally set on fire for Africa, Bishop Hartzell will go up and down this country, now that he is retired, and will be an important factor in bringing in the new day for the dark continent. Why of course the Church will be stirred by his appeals and he will talk Africa, write Africa and pray Africa on the American continent and the American people will heed.

Another important factor in the ushering in of the new day for Africa will be the presence of Bishop Scott on the home field. Bishop Scott retired voluntarily at the last session of the General Conference for reasons that were touching but in every way adequate. But he does not retire from his interest in Africa to which he has given twelve